THE

# Hindu Message

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## A Vision of India.

### THE DOVE.—III.

BY K. S. RAMASWAMI SASTRI, B.A., B.L.

Thy plaintive cooings charm my eagar ear
With faint and softly-falling liquid note.
Doth love have as his throne thy tuneful throat
Whence his sweet decrees come the livelong year?
My cheek's bedewed with glad unbidden tear.
Ah! Come with me in fancy's golden boat.
Let none but thee on whom I fondly dote
Be with me when I go to Love's bright sphere.
There shall we long with one another dwell.
There shall I sing to you my artless rhymes
And scatter at your feet love's golden grain.
There shall I feel thy silvery cooing's spell
Sweet like faint elfin bell's mysterious chimes
Heard oft across sweet song's ambrosial main.

## Great Thoughts.

It is possible to be a master in false philosophy —easier, in fact, than to be a master in the truth, because a false philosophy can be made as simple and consistent as one pleases.

We do not nowadays refute our predecessors, we pleasantly bid them good-bye.

Dreams run over into waking life, and sometimes seem to permeate and to underlie it.

Manhood and sagacity ripen of themselves; it suffices not to repress or distort them.

A philosopher who is a teacher of youth is more concerned to give people a right start than a right conclusion.

Believe, certainly; we cannot help believing; but believe rationally, holding what seems certain for certain, what seems probable for probable, what seems desirable for desirable, and what seems false for false.

Assurance is contemptible and fatal unless it is self-knowledege.

Consistency is a jewel; and, as in the case of other jewels, we may marvel at the price that some people will pay for it.

Variation is a consequence of freedom, and the slight but radical diversity of souls in turn makes freedom requisite.

As self-trust may pass into self-sufficiency, so optimism, kindness, and good-will may grow into a habit of doting on everything.

# Events of the Week.

We note that Babu Bipin Chandra Pal has resigned his membership of both the Bengal Provincial and the All-India Congress Committees. We do not know what led to his taking such a regrettable step in the present crisis that faces us. Meanwhile we may remind our readers of the fact that his address as President of the last Barisal Conference disclosed that he was not wholly on what has come to be considered to be "the side of the angels" in our current politics. We wish only to enter here our most emphatic protest against the unmanly attacks that are being made on him by some of the firebrands in the N. C. O. camp. We are not of those who believe that the reputation of a public man can only be maintained by drawing at all times invidious comparisons between him and his fellow-workers; nor do we think it aught but an affront to Truth to classify men like Gandhiji, Lalaji and Pal as if we were dealing with a pack of collegians in a class-room. Each of our veterans, not excluding the latest Knight among them, has borne his fair share of the toil and heat of a long day's march; and when the country finds itself at variance with them on even vital questions it is hardly fair to treat them with violent discourtesy.

* *

Mahatma Gandhi very gravely lectured a number of young men the other day, because they dared to insist on a very proper economy in the expenditure of public funds. Though we now see that the young men had not all the data before them for a decision, we can only be glad at the spirit that actuated them in their criticism. It is a spirit much needed by, as our own shining lights have insisted so often and so vainly, the Bureaucracy, the spirit of an alert vigilance of the Public funds; that in this case the funds were not governmental does not in any way affect the argument. And now what are we to say when a professed follower of Mr. Gandhi marks out Mr. Pal for violent invective, because he is not a whole-hogger.

* *

Mr. Jitendra Lal Bannerjee's outburst against Mr. Pal is extremely regrettable. We do not believe that unworthy motives were at the bottom, as an esteemed correspondent to a contemporary suggests, of the recent transfer of the *Liberty* from Srj. Pal to Mr. Bannerjee. We wonder what Mr. Gandhi, who is setting such an exalted example of courtesy and fairness even to opponents, will say to the following imputation of dishonesty to Srijut Pal by this shallow rhetorician. Writes Mr. Bannerjee—"And he who, under the cloak of pompous democratic theories, seeks to betittle such a man (as Mr. Gandhi) or impair his usefulness is an enemy of his people:" the failure of Bepin Babu at Barisal was due, according to the oracular wisdom of this gentleman, "in the first place to the anti-Gandhi bias." "Though a guarded and cautious speaker on public platforms, in private conversation Bepin Babu has never concealed his strong dislike of Mahatma Gandhi,......affects to think that Mahatma's personal ascendancy in Indian politics would be injurious to the democratic training of our countrymen." And on, on in this delicious strain about a man who, with the badge of poverty, has been serving his country for more years than we care to reckon, whom even hostile critics have confessed to be a sincere leader of political thought in India.

* *

What indeed are Mr. Bannerjee's credentials? We know him long as a follower of that noble profession which turns out "Made Easy"s without number, born of the hour and perishable with the hour, but which in their brief existence are said to be a source of relief to our over-taxed students. The unfortunate Surat Congress first drew him into politics as a merciless critic of what was then the New Party in our Congress. His indiscreet attack on Mr. Montagu at the Special Congress at Calcutta, much to the disgust of all present, is evidence of his tact and temper. Readers of the *Patrika* know him well—and got tired of him too—through his squabbles with Mr. B. C. Chatterjee, Surendranath's "Extremist friend," as he was known during the thunderstorm at Surat. Well might we exclaim with an ex-professor of the D. A. V. College that Mr. Bannerjee will return to his old profession and prepare Made Easys, for non-co-operating students this time. His present exhibition of temper and tactlessness hardly promotes the cause we have all of us at heart of getting Svaraj at an early date.

* *

Lord Willingdon's over-ingenious reply to the delegation of Chintadripet voters that waited on him in regard to the ex-propriation of part of the Napier Park is hardly understandable, like many other doings of the lesser fry, except on the curious argument that two wrongs somehow make a right. We are glad for once to agree with the "Madras Mail" in its comments on this piece of bureacrattic bungling, though we do not see our way to participate in our contemporary's pious hope in its concluding sentence. "A public park is a public park, and should be preserved as such. If the custodians thereof fail in their duty, it is the task of the Government to instruct them therein, and not to relieve them thereof by handing over the park to others. Civic duty can never be taught by encouraging its evasion, and we are not persuaded that any building could be more beautiful than a well-kept park. It is not yet too late to reverse a decision ill-advisedly arrived at, and we yet hope that the Government will see the error they have committed in this case."

* *

The Editor of the "Hindu" has been summoned to Simla. The world is not taken into the secret of the mighty confabulations that are going on in the cool heights of Simla; and amidst a thousand ingenious guesses and wild hits at supposed truth, followed by disclaimers, the official underworld is pursuing the merry path of repression, oblivious of law or justice or equity. What a sad and ironic commentary on the flag over the Viceregal lodge emblazoned with "Justice"! The public running amok at Ottapalam, at Kumbakonam and at other places, crushing sentences for undoubtedly trivial lapses, the people and the officials taking in a given case diametrically opposite views of so obvious a thing as law and public order—merrily we are swinging along the royal road. This reminds us of Lord Morley's statement of a great historic truth when he wrote to the Viceroy of his days, in promising his support even if "sternest measures" were unfortunately needed to preserve public tranquillity. At page 212 of the second volume of his Recollections, Lord Morely says: "It may turn out that you will want that support (of the S. S.) not only against sedition-mongers, but also against your law-and-order people, who are responsible for at least as many of the fooleries of history as revolutionists are". A little later on, in the same page, the noble Viscount abjures Lord Minto not to forget that "in moments of excitement, such as this may become, people are uncommonly liable to confuse suspicions and possibilities with certainty and reality." How true but with this difference that it is not so uncommon even in ordinary times, as Lord Morley believed it to be. If there is safety in a multitude of counsel, there is danger also that when you are immersed in weighing distracting and contradictory counsels, events may fly past you. In one sense they have indeed flown past the rulers, since there is only one possible remedy for the Indian problem: a remedy pointed out in season and out of season by Mr. Gandhi. We trust that Lord Reading will pay attention to every-day affairs as well and restrain the excessive zeal of his subordinates, who are straining every nerve to discredit the Gandhi movement and thus kill it outright. This could not be, while official tomfoolries and *zubberdust* may increase the complexity of the problem and reduce the Viceroy's power for good to zero.

* *

Readers will have noticed in the daily Press that the South Indian Railway proposes an increase in rates and fares from the 1st July. It is fairly certain that the other Companies will follow suit. It will be remembered that the existing rates were fixed only a few years ago, when the public acquiesced in it solely as a war-measure, intended in a large measure to discourage unnecessary travel and to curtail the demand on the rolling stock. For some time however there had been persistent rumours that the Agents when they last met at Simla had decided on an increase of fares. Owing to the easing of the strain caused by the war and the admitted inconvenience to the public on account of the recent rise in fares and the fact that a Railway Committee is sitting to enquire into the whole policy connected with the railways in India, we thought the rumour was baseless. It seems we were under a fond delusion.

The Hindu Message

## Capitalist industrialism or Caste industrialism.

Capitalist industrialism or caste industrialism. There is no third. Captain T. W. Petaval puts forward a scheme of industrial colonization in a recent issue of *The Times Educational Supplement*. But one looking deep into it will find no real or large-scale solution for the troubles that threaten the disruption of Western society and that must if left alone, soon decivilise all its boasted civilsation. As the *Hindu* so pertinently observed "it (capitalist-industrialism) no doubt provides work for a large number of people, but besides its cultivating a sort of mutual antagonism between the employers and the employed, it cannot by its very nature hope to find vocation for all who want it". Again, "political philosophers of the most radical type have been foreseeing the danger from a long time and trying to educate the world into believing that a more idealistic system of life, a more equitable distribution of work and property will alone save the world from the advent of a nemesis to a state of affairs, which, while helping to make one section of the human race enjoy luxuries in idle repose, condemn the rest to leisureless labour and enforced idleness and starvation. Socialism, if not its entire variety, Bolshevism, is according to these philosophers, the one sure panacea for these ills of the human race, while another set of visionary humanists maintain that the real cure for the malady lies in the very root of the problem itself —the fact of over-population."

If the alternative to capitalist industrialism such as it is, is either Bolshevism or birth-control, is there no case made out for trying another ? And if caste-industrialism is that other and has the merit of providing against unemployment and starvation on the one hand, and against over-employment and luxury on the other, is it to be thrown away simply because it is Indian, has been blessed by the Indian sages and is not found, at least not in full form, in the recorded history of dead or dying civilizations ? And to restore this caste industrialism India has only to follow the Chamberlainian maxim "Buy of each other's labour". She has only to maintain the structure of each caste whereby its efficient functioning can be ensured and mutual encroachment guarded against. What has to go out from Indian caste today is the idea of highness and lowness and the want of responsibility for each other's interests. Every other item of dress, occupation, language, customs, manners etc., might well remain and remain helpful. In fact, the re-establishment of hand labour in the land which will inevitably mean the re-establishment of the caste-system in its purity and soundness is the salvation of India and the only salvation. The problem of education too will then get automatically solved and neither conferences or addresses will be necessary to adorn the pages of newspapers.

For this purpose no text need be quoted or discussed, nor need the pages of history, which are so incomplete especially in respect of social life, be ransacked. It is a matter of plain common sense History, modern or Puranic, is only the record of the abnormal.

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## The Way to Real Peace.

By S. P. Thiaga Rajan.

Heavy clouds are lowering over the Channel and peace continues at the mercy of any incident that may arise. We do not think that the divergence between the Entente powers on the Silesian question is alone responsible for the present threatening situation. It is due on the other hand to divergences among the Allies on the whole policy governing the Versailles treaty. The voice of England had not been heard in this squalid affair true to her great traditions. There had been on the other hand too much truckling to the secular dreams of the French and their politicians. England had always shown a readiness to follow France quite a long way in the realisation of her ambitions. Italy has been uttering unheeded words of peace and America has continued absent. I quoted in these columns some months ago an acute Italian onlooker's wise observation that France was actuated purely by her secular dreams for the encirclement and suffocation of Germany and cast wistful eyes towards a Continental hegemony which has been her one real dream since the days of Louis XIV and Napoleon. France had fondly hoped that the imposition of the "sanctions" and of a staggering indemnity, the occupation of the Ruhr area etc. would exasperate Germany and thus ultimately serve her own ends of bringing about the death of Germany by a process akin to strangulation. As it is, her occupation is gone with the German acceptance of the Allied ultimatum. France however has another string to her bow. The world has not been taken into French confidence in regard to the Franco-Polish *entente* early this

year and till then French aims in Poland are suspect. An Italian journalist indeed assures us that when Poland surrendered Teschen she received assurances in regard to Upper Silesia "from authoritative sources." The present English action shows that she at any rate gave no assurance to Poland.

The Silesian problem is a ticklish one and the tolerant reader will not grudge a few details. Under the Versailles treaty, a plebiscite was fixed upon as a solution of the question. So far there has been no valid challenge of the result of the plebiscite. Though as will presently be clear, Germany suffered a good deal from the disfranchisement of large number of her people by an arbitrary residential qualification. We understand that a number of purely German districts, representing some 200,000 German votes, were excluded from the polling. Again the occupying troops were for some reason or other placed exclusively in the towns, which were almost all 75 to 90 per cent German. The result was to give a free rein to Polish terror in the country districts and villages. It is admitted that Polish troops were massed along the whole frontier: the population were excited; they hoisted the Polish flag and flaunted it in the face of Germans; the mad man Korfanty egging them on with his foolishly hysterical proclamations. It is hard indeed to believe, when one reads the *Echo de Paris*, that all this was without French cognisance. A further set-back to the German side was the limiting of the right to vote, as regards resident voters, to those who had resided in upper Silesia since January 1, 1904. This, we are told, disfranchised 70,000 Germans. Despite these obstacles, as the *Berliner Tageblatt* observes, Germany gained over 60 per cent of these votes cast. Had the result been the other way about, the decision of the Entente would certainly have been short and sharp. Certainly.

The text of the German Government Note to the Allied Governments on the Upper Silesian plebiscite has been published. The Note points out that nearly two-thirds of the population voted for Germany—717,122, against 483,514 for Poland. Of the communes, 664 gave a German and 597 a Polish majority. The 664 German-voting communes, include all the towns and nearly all the larger villages.

Reckless promises of distribution of land were made (states the Note) by Polish propagandists to induce the agriculturists to vote for Poland. On many estates promises were made exceeding three or four times over the total area of the estates. Such bribery had a great influence in the districts of Gross-Strehlitz, Oppein, and Tarnowitz. Still more effective was the Polish persecution of pro-German voters, particularly in the districts of Pless, Rybnik, Kattowitz, and Tarnowitz. In these districts it was almost impossible to be outspokenly pro-German, still less to work for the German cause. To do so meant not only ill-treatment and damage to property, but, in not a few cases death. Even the members of the Electoral Committees, who were under the special protection of the Inter-Allied Commission, were not safe from persecution. Some were murdered, and a great number were compelled to abandon their posts. The good order on the polling-day only showed the discipline of the Polish organisation, which set great store by the appearance of an orderly plebiscite. But immediately after, in proof of the justice of the German apprehensions, persecution recommenced.

It is further pointed out in the Note that certain preponderantly Polish country districts (*e.g.*, parts of Rybnik) *where troops were stationed* gave majorities for Germany, while the unoccupied districts around voted Polish—a proof of the effect of the Terror. An appendix to the Note gives evidence of terrorisation in certain districts—notably Pless, Rybnik, and Tarnowitz. "Thousands of votes were cast under constraint."

The fact that a great majority for Germany was obtained despite all this is claimed to settle all doubt as to the wishes of the population, and to prove that the whole territory ought to be assigned definitely to Germany.

Two further appendices show the economic dependence of Upper Silesia on Germany and the economic indivisibility of Upper Silesia. The German Government is prepared to give all guarantees to the Polish Government that are considered desirable for the protection of the Polish minority, to undertake to deliver coal and other products of Upper Silesia as necessary to Poland, so long as the very rich Polish coal seams are not opened up, and to co-operate in opening them up.

In the appendices it is pointed out, among other things that:—

The industrial districts of Upper Silesia share common drinking and industrial water supplies and electric energy;

Polish and Austrian geologists have shown that Poland already has in her own territory 4,400 square kilometres, or more than half of the Upper Silesian coalfield (hardly opened up at all as yet), while Prussia has only one-third of the field (2,800 square kilometres).

The statements of the German Note have never been seriously challenged so far as we can remember. Under the terms of the Versailles treaty the Upper Silesian plebiscite was to be for informative purpose and not in itself decisive. The rift in the Entente lute obviously arises from France's willingness to support the far-reaching claims of Poland; owing to a Franco-Polish treaty the details of which have not been made public. It was reported in April that the Polish minister was coming then to Paris to negotiate with M. Briand on this question. And in view of French ambitions and the open, unabashed confession in the efficacy of force, of the British Premier's declaration is of quite compromising significance. To all this M. Briand could only declare that he does not wish to enter into a polemic with Mr. Lloyd George.

It seems to us that if nations are to have a lasting peace, it is no good tinkering here and there: but they must boldy lay the axe to the root of the evil. We have never in these columns disguised our strong conviction that the Versailles treaty, born as it so largely was, out of the insensate passions of the hour, ought to be scrapped. That opinion in some of the important European centres points the same way will have been noticed by the extracts from the foreign Press which appeared in these columns from time to time. A manifesto calling for such revision of the Peace Treaty as would bring it more into conformity with the fourteen points of President Wilson has been issued over the signatures of

several prominent internationalists. "This revision," says the manifesto, "should be carried out by the representatives of all nations, irrespective of the parts they played during the Great War, and should aim at:—1. The abrogation of all clauses in the treaty which demand ruinous and unworkable indemnities and other crippling economic conditions. 2. The immediate and general reduction of armaments. 3. The publication and registration of all existing treaties and understandings, with a definite repudiation by each Power of any secret understandings to which it may at present be committed. 4. The honest application of the principle of self-determination, with adequate safeguards for racial minorities. 5. The provision of adequate credits to countries ruined by the war, accompanied and conditioned by a wide extension of freedom of trade. 6. The immediate admisson, on the same terms as those admitting the original framers of the League, of any nation desirous of joining the League of Nations. 7. An adequate supervision of the mandates by the League, in order to secure the liberty and well-being of the native races and an open door for trade. The manifesto is signed by, among others:—Lord Ashton of Hyde, Norman Angell, Henri Barbusse, C. Roden Buxton. Edward Carpenter, Sir Hubert Gough, Knut Hamsun, Jerome K. Jerome, J. A. Hobson, Lucien le Foyer, Jean Longuet, Lord Loreburn, J. R. MacDonald, Dr. Orchard, Lord Parmoor, Sir G. Paish, Evelyn Sharp, G. Bernard Shaw, Brigadier General C. B. Thomson, and Israel Zangwill.

After two years of busy peace-making, who dare contend that this manifesto is superfluous. Peace may indeed come that way. But it is a mad world, and one cannot be sure of anything.

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In spite of Lord Derby's mission of peace and the endeavours of the Ulster leader and the apparent willingness of De Valera to discuss the future with the Ulster spokesman, deep gloom has settled on the Irish problem. All that we hear and read of is a story of Irish raids and reprisals in English cities, and Mr. Lloyd George's oft-repeated willingness to discuss the situation with the recognised leaders. The elections for the Southern Parliament have ended in a tremendous, but not unlooked-for, victory for the Dail Eireann. Why does not Mr. Lloyd George for once use his courage and his resource, and take into counsel these gentlemen? This will have to be done in the end—there is no other way: but it is as safe as it is wise and honourable. Meanwhile, Force as a remedy is having it all its own way.

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Many eminent dignitaries of the Established and other Churches have addressed the Prime Minister protesting against the Government's condonation of reprisals in Ireland and urging the necessity of "deliberate effort after an agreed solution of the Irish difficulty." The document is a weighty one, both from the the wisdom of its presentation of the problem and the rank and names of the signatories thereto. Mr. Lloyd George's reply is long, and appears *in extenso* in our issue of the 12th inst. We can only say that we regret its tone and much of its contents. The learned gentlemen of the Church truly say that they "cannot regard the cruel and detestable outrages......as a mere outbreak of wanton criminality in the ordinary sense," but that they are the foul outcome of a sense of intolerable wrong done to the Irish nation. Here indeed the Church has spoken both wise and well. It is the statesman's business to understand and cure the evil on which the Church has laid an unerring finger. Instead Mr. George has only evaded the real issues; not merely that, he breaks out into a righteous and unconsidered denunciation of the bishops and leaders of the Churches who have dared to look far and deep in search of a remedy for the Terror in Ireland. They pointed out that the murders were not causeless or the result of Irish instansigence; and Mr. George accuses them of justifying murder as a means to an end. Sophistry and a wilful evasion of the point at issue, the art of the political charlatan could go no further. The outside world will certainly regard the charge as the measure of Mr. Lloyd George's own capacity. The Premier has only defended the present regime, and in his advocacy has not scrupled to single out the most detestable outrages on one side and to ignore those of the other. He will not abandon the use of force and like Athanasius against all the world boldly avers that the present evils will continue. No wonder if even Coalition Unionist M. Ps are now reported to realise the mad foly of attempting to impose a stunted constitution on a country which will not have it, because it is a mockery of their hopes and is being forced on them because of a Government pledge to the Ulster minority.

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As the reply admits by its allusion to the American War of Independence, there is in fact war in Ireland: the methods by which Sinn Fein wages that war seem to us detestable, and the bishops make no attempt to condone them: but they are not "criminality in the ordinary sense," and Mr. Lloyd George knows that perfectly well. Sinn Fein, horrible as are the means to which it has resorted, is regarded not only by a majority of Irishmen, but by educated opinion in America, India and the Dominions as a movement inspired by the high patriotic ideals for which this Empire went to war in 1914. One may find it difficult to believe that the sordid slaying of unarmed men and women can be transfigured with the glory of Harmodius and Aristogeiton: one may be amazed to find the Irish hardening in their support of a cause which has led to such outrages: but those are the facts. Mr. Lloyd George admits that his policy has failed to pacify a nation resolved to oppose it, and his insistence that that policy, with all its terrible consequences, must continue unaltered is deplorable. Will he not recognise, even now, that a cause which has behind it the evident support of a people so generous and lovable as the Irish, must be worthy of some other treatment than Blood and Iron, asks *the Challenge*.

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Now that we are on this subject and in view of the Chief Secretary's and the Premier's statements from time to time, our readers will be interested in the text of a Proclamation in Ireland forbidding the Civil Courts in the martial law area to hear any claims for damages or injury in which allegations are made against the forces of the Crown,—which we reproduce belows from the *Manchester Guardian*. We note also that a small party of military, fully armed, attended Judge Bodkin's court in Clare with the object apparently of enforcing the prohibition. Judge Bodkin was probably chosen because of his frank exposure of previous excesses.

Proclamation No. 3 by the General Officer Commanding-in-Chief the Forces in Ireland.

Whereas, by proclamation dated the 12th of December, 1920, and the 1st of January, 1921, respectively issued in pursuance of the declaration of martial law in certain parts of Ireland, it was directed by me, as General Commanding-in-Chief the Forces in Ireland, that all law courts should continue to carry out their functions until otherwise ordered, I now hereby order that, within the areas in which martial law has been declared, the jurisdiction of all courts of justice in all matters whatsoever in respect of any damage or injury alleged to have been done by the forces of the Crown or by any member thereof, save in so far as any proceedings may have been expressly sanctioned by the Military Governor, is hereby suspended until further orders.

Signed this 14th day of April, 1921.

C. F. N Macready, General Commanding-in-Chief the Forces in Ireland.

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It seems to us that now that the Government have levied a surcharge for revenue purposes in order to meet a

deficit, the shareholders are clamouring for higher dividends. As it is, railway companies in this country are paying their shareholders fabulous dividends, compared with English and Continental railways. It will be remembered that during the last revision Pandit Malavya moved a resolution against the increase in fares. One effect of these increases will be an increase in the already high cost of living. And yet the Government have been protesting that the lowering of the cost of living has ever been one of their objects and that in fact it has moulded their financial policy, even in the sale of Reverse Councils. There are a variety of reasons, strong and weighty, why the present increases ought not to be thought of. The argument that the fares in India are low compared with other countries— the much more interesting and apposite comparison in dividends is somehow never made—is absolute nonsense since India is a country of great distances and inhabited by very poor people. It seem to us that the only remedy for this and other evils in our railway policy is to bring the entire management under State control; but then the State must be responsive to popular opinion, or otherwise the State will never let go its grip on the yield of the railways, a "convenient lucky bag to draw upon for meeting the demands of other departments, and especially of the Army Department, always the most insatiable of all," and "regarding the railway profits as part of its revenue," as even Sir V. Chirol has been constrained to put it.

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In this connection *The Indian Social Reformer* pertinently asks "what is the position of the Indian officials in the Imperial Executive Council and in the India Concil in regard to the financial doings of the Government. It is an increasing wonder to us how the Indian officials in both the bodies seem to have completely effaced themselves during the last two years of staggering financial transactions. One wonders what is the measure of influence they wield on these vital matters, so indifferent if not ignorant, they appear, to the people at large. Perhaps, the financial Pandits who now rule India have taken a true measure of the financial proclivities or capacities of their colleagues. It is to be hoped that the non-official Members in the Legislature would at least realise their duties in these important matters."

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## Social and Religious.

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### The Bhagavad Gita.

With an English Exposition

BY K. S. RAMASWAMI SASTRI, B.A., B.L.

(The substance of the lectures delivered at the Students' Sanatana Dharma Sabha Trichinopoly.)

ADHYAYA VII.

General observations.

1. In the last stanza in chapter VI the Lord had referred to Himself and *Bhakti* to Himself. That stanza is the *Sutra* of which Chapters VII to XII are an exposition.

2. Chapters I to VI dealt mainly with the त्वंपदार्थ. Chapters VII to XII deal with the तत्पदार्थ. As already stated by me the Gita is explained as an exposition of the Mahavakya तत्त्वमसि.

3. Sri Ramanujacharya says that in Chapters I to VI we were given Karma yoga and Dhyana yoga leading to Jivasvarupanubhava and that this is the अंग or means to the attainment of *Upasana* which is the means of attaining God. स्नेहपूर्वमनुध्यानं भक्तिरित्यभिधीयते ।

4. Sri Madhvacharya says: साधनं प्राधान्येनोक्तमतीतैरध्यायैः । उत्तरैस्तुषड्भिर्भगवन्महात्म्यं प्राधान्येनाह ॥

श्रीभगवानुवाच—

मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।
असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥ १ ॥

The Blessed Lord Said:

Hear, O Partha, how thou shalt know me without doubt and in full, with your mind attached to me, practising yoga and taking refuge in me.

NOTES

1. It is the Lord that gives the supreme liberation. ईश्वरानुग्रहादेव पुंसामद्वैत वासना ।

2. आसक्ति means devoted love which is afraid even of a women's forgetfulness or separation. Sri Ramanujacharya says well: मय्याभिमुख्ये न सक्तमनाः मत्प्रियत्वातिरेकेण मत्स्वरूपेण गुणैश्च तेन मद्विभूत्या विश्लेषे सति तत्क्षणादेव विशीर्यमाणस्व भावतया मयि सुगाढं बद्धमनाः ॥

3. मदाश्रयः About this Sri Madhvacharya says well: भगवानेव मया सर्वं कारयति । स एव मे शरणम् । तस्मिन्नेव चाहं स्थित इति स्थितः ।

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥ २ ॥

I shall tell you in full both knowledge and realisation—having known which there remains here nothing more to be known.

NOTES

1. The Lord proposes to give him both परोक्षज्ञान and प्रत्यक्षज्ञान.

2. अशेषतः— साधनकलापसहितं (with all Sadhanas).

3. As the Sruti says. 'येनाश्रुतं श्रुतं भवत्यमतं मतमविज्ञातं विज्ञातं' 'कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवति' 'कारणं तु ध्येयं'

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ ३ ॥

Among thousands of men some one man strives for perfection, and of the striving men of attained means, some on alone knows me in my true nature.

NOTES

1. Sri Ramanujacharya explains सिद्धानां as meaning सिद्धिपर्यन्तं यतमानानां

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहंकार इतीयं मे भिन्नाः प्रकृतिरष्टधा ॥ ४ ॥

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ ५ ॥

Earth, water, fire, air, ether, mind, determinate reason, and egoism—thus is my Prakriti (nature) divided eightfold. This is my Apara (lower) Prakriti. Know, O mighty armed! my higher Prakriti which has become the jeeva and by which the universe is upheld.

NOTES

1. The lower Prakriti is जड, भोग्य, and संसार बन्धनात्मिका. The higher Prakriti is the sustaining principle of Jiva which also is the Lord who has taken that form and which sustains the जड universe. It is the चेतन and भोक्ता. Thus His nature is क्षेत्रक्षेत्रज्ञरूप and चेतनाचेतनात्मक.

2. The Sruti says: अनेन जीवेनात्मनाऽनुप्रविश्य नामरूपे व्याकरवाणि ।

3. मायारूपमिदं द्वैतमद्वैतं परमार्थतः ।
मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् :
परास्य शक्तिर्विविधैव श्रूयते स्व भाविकी ज्ञानवलक्रिया च ।

4. Sri Madhvacharya says: जीवभूताश्रीः । जीवानां प्राणधारिणी चिद्रुपभूता सर्वदा सती ।

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## The Second Step in the Vedanta.

### "Thing" One with the "Supreme."

By R. KRISHNASWAMY AIYAR, M.A., B.L.

*(concluded.)*

THE METHOD EXPLAINED.

12. Similarly, if I see a rose and a book which are seen distinct from each other, my first attempt should be to find out if there is any similarity between them. I cannot see the book (to describe the process in our modern way) unless light rays pass therefrom to my eye; so with the rose. So they both share in common the quality of emitting rays of light. They may therefore be presumed to form but different aspects of a higher thing whose quality is the emission of light. The rose sends forth a particular smell, the book also smells though in a different manner. They may therefore well be but different aspects of a higher thing whose quality is smell. The rose has a peculiar taste; the book also may be tasted. We can therefore predicate a higher thing whose quality is taste and which finds expression in the rose and the book. The rose and the book if dropped down are both capable of producing sound though not in the same manner and may therefore be related to a higher thing whose quality is the production of sound. The rose occupies space and so does the book. They may be conceived of as parts of a higher thing whose quality is the occupation of space. That is, for each quality which we perceive as common between two things we may postulate a higher thing which possesses that quality though not exactly in the form that is found in those two things. As the number of things in this universe is infinite and as the number of common qualities between any two or more of them is therefore also infinite, the higher things that are responsible for these qualities have also to be infinite. But the qualities can be conveniently grouped under several classes as those which can be perceived by the eye, those which can be perceived by the ear and so on. If we do so and place several qualities, say, redness, greenness *etc.*, under one class, namely, 'colour', we may postulate that the higher things which made things look slight red, rose red, pink red, dark red and so on are themselves but aspects of a still higher thing whose quality is only colour and not redness or any other special colour. And so on by generalising the qualities into more and more comprehensive conceptions we will be able to reduce the number of things to as few as possible. It will be useful to mention in passing that if we are able to conceive of a higher thing as distributing itself into several minor things, we must also be able to conceive of the higher thing as being present more prominently in some of the minor things than in the others, for the minor things among themselves are distinct from one another.

THE DEVAS.

13. The idea underlying the course of Upasana prescribed in the system of Vedanta may be said to correspond to what I have been trying to place before you. There are as many Devas or Spiritual Entities as there are qualities in the world. There is a Deva who presides over the colour of greenness, who permeates all things green, and who make them appear as green. But for that Deva nothing in the universe can be green. That green Deva himself is but a limb of a higher Deva who is above all kinds of colour and is mere light. This Deva of Light, though present in and permeating all things that are *seen*, is predominantly present in the solar orb. The solar orb is therefore sometimes called the Deva himself, though strictly speaking the solar orb is but one of the numberless places where the Deva manifests himself as light, though it is of course the best place where we can easily find out the real nature of the Deva. Similarly, there is a Deva for every sound in the universe and all such Devas form but limbs of a higher Deva who is above all particular sounds and whose nature is mere sound. With him also, though he is present whereever there is a sound of any sort, he is predominatently present in some more than in others, and his real nature can be realised as near to the reality as possible in a few of his manifestations, the loftiest of them being the holy Pranava. So with other objects.

As there is no object perceivable by the senses of the ear, the skin, the eye, the tongue and the nose which does not share in varying proportions the qualities of Sound, Touch, Light, Taste and Smell, the universe is conceived of as emanations from five primal things which are, as already noted, respectively called Akasa, Vayu, Tejas, Ap and Prithvi. These primal things are also conceived of as Devas who permeate every object in the universe but are predominantly present in some which therefore assume those very names in a secondary sense. These plrimal things in their turn also come under the cass of things perceptible; they are therefore parts of and emanations from a still higher thing of which you can postulate only that it is perceptible without limiting that characteristic to the perceptibility by any particular sense. This higher perceptible thing is the highest thing which you can realise by pursuing the course of training we are now discussing, *viz.*, the second step in the Vedanta. This higher perceptible thing, in as much as its perceptibility is not confined to any particular sense and as it is therefore supersensuous and cannot be the *object* of any particular sense, is called also "Imperceptible".

Students of the Vedanta and generally of our system of thought even as popularly expounded in the Puranas will recognise that by the highest Imperceptible Thing I mean the Avyakta seed (कारण) of the Universe called Moola or Karana-Prakriti or Maya unmanifest, by the next lower Thing which in a condition of subtile (सूक्ष्म) manifestation, permeates even the primal elements of the Universe, I mean the all-pervading Principle with whom begins the primary creation of the Sookshma universe, and by the next lower Thing which, in a state of fuller

manifestation, comprehends the whole concrete (स्थूल) universe composed of secondary elements, I mean the Sthoola Virat. How these *Things* had to be looked upon as, and are in fact *Deities* and how the still lower things which also in their way permeate wherever their characteristic qualities are to be found obtained also, as indicated above, the name of Devas are matters which I shall have occasion to refer to in the course of the consideration of the further two steps.

### Concentration.

14. Having thus in brief outline sketched the path in which the aspirant has to progress towards a realisation of the single Thing which may with equal truth be called perceptible as well as imperceptible, we shall consider the several stages in this progress, even if only to see how eminently practical our Vedanta is.

I have already mentioned that, if four distinct things happen to have a single quality in common, we must logically admit that these four things derive that quality-aspect from a higher thing whose nature is *that* quality. If I find a cup of water, a ball of iron, a burning torch and a ray of sunlight, all hot, I must deduce that there is a higher thing whose quality is heat and which imparts heat to the water, the iron, the torch and the ray by permeating them and but for which they will never be hot. There are two ways of realising this higher thing of Heat (call it Agni, Aditya or simply Tejas), of which one alone is practicable. The impracticable method is that by which you will try to know and experience every thing that is hot and then arrive at a generalisation by the process of finding out the Common factor in all of them. That will be a fool's errand, for there is no limit to the number of hot things in the universe, and even if anybody should make himself acquainted with all of them he cannot certainly know the things that *have been* hot and that *will be* hot. He cannot therefore hope to attain an absolute knowledge of heat. The only practical method is therefore that of the ant I have already cited as a good example of an intelligent aspirant. Roaming about on the table it found out that two of the fingers that obstructed its passage were similar to each other and possessed the common quality of animal heat. If it were foolish enough to be still roaming on the table itself to find out what other obstructions also shared this quality of heat, it must be still roaming about and as far away from the realisation of the Common hand as at the beginning of its progress. But our ant was not so foolish but stuck to a single finger to the exclusion of the other fingers till it realised in actual experience the one hand which was common to all the fingers. The Vedanta teaches us similarly to stick to a particular manifestation of the higher thing which you seek to realise till you actually realise it. Stick to the higher quality that is present in the particular manifestation before you till you lose cognition of its particularity in a realisation of that higher quality. Have we not heard of robbers melting down the best finished jewels of exquisite workmanship for the sake of the gold which they value more than the artistic workmanship? Does not the jewel cease to be a jewel in their eyes as they seek only the gold in it? Any conception of the height of the lampipost or even of the height of the flame itself will not convey to you an idea of fire or light. These extraneous attributes must be subordinated to the main conception. As I have repeatedly said, limitation is only in the attributes. Do not import that limitation in the main conception itself. If you see a light burning and want to realise the higher thing called Light which transcends and permeates all limited lights, sit down before the burning that flame and concentrate your attention and thought upon it and forcibly make yourself believe that flame in spite of the limitation is itself the higher Light. When you bring to bear upon the flame this forcible conception of the higher Light, the volume of the flame, the colour of the flame, the lamp, the wick and the oil will all gradually fade from your cognition as conceptions incompatible with the higher nature so forcibly conceived of by you until finally you realise the higher Light itself untrammelled by the surrounding attributes though present in the flame before you.

### Mode of Concentration.

15. I call the concentration I have mentioned "*forcible*" as the natural tendency of us all will revolt against our looking upon a limited object as really unlimited. It may be asked:—Why should we engage ourselves in this difficult process of concentration? Will it not be enough if we realise that the burning flame before me is a *part* of the Higher Light for by knowing the part we can certainly know the whole? The answer is twofold. There can be, strictly speaking no *part* of the higher light in any sense of the term. Further, by knowing the part you can never know the whole. If I see a tiny speck of light before me, I must still call it light; I cannot in any sense say that it is any fraction or part of light. Between that spark and a larger flame as light there can exist no relation of proportion. The appearance of the one as tiny and of the other as large is due to the relativity that exist in the limitations of the light and not in the light itself. A light ever so small is still light and can, to repeat again, never be called a part or fraction of light. Further, even supposing that you can think of the light before you as a part of the higher light, you can have no conception of the higher light if you insist on retaining the *partness* of the light before you; for, if you do, you will never learn to realise a light which can exist without being limited; in other words you will be endowing the higher light itself with a *partness* though it may be a relatively larger partness. It will therefore be seen that for a realisation of the higher thing you must train yourself to look upon its particular manifestation as that higher thing itself. That is just the principle in all Upasanas. To the Hindu devotee the image before him is not a symbol of his favourite Deity, nor is it a part or fraction of that Deity; that image is the Deity Himself. If you tell him that the image is only a few inches high and ask him "how can it be the Deity himself who permeates the whole universe?", his simple answer will be "Do you think that the all permeating being is incapable of being present in a limited object?"—for, his conviction is that, even if the all-pervading being manifests himself in particular forms, the limitation is only in the forms and can never limit the higher being. An exposition of the details of image-worship will be out of place in this brief sketch, but I may mention that though *any* particular manifestation of the

higher being may logically be taken hold of for the practice of the forcible concentration that I have mentioned above, there are some manifestations which are more fitted than others to help the aspirant on to an earlier and easier realisation of the higher being—in other words, to make the aspirant forget sooner and with greater facility the limitations that limit the higher being. It is the speciality of our Shastras that they select for you those manifestations. If you want to realise any particular Deity, they prescribe for your concentration a particular form of that Deity, that form being the most fitted to make *you* realise your object with the least trouble and with the least delay. So have the Shastras got forms ready for all Deities from the lowest to the highest, even unto the highest the Supreme Lord Eshwara of the Imperceptible or Avyakta state of Pure Mayavik or Karana existence.

FORMS.

16. I think a word of explanation is necessary to fully convey to you what I mean by the word "Form" as applied to the particular manifestation prescribed for realising the higher being inherent in and transcending that manifestation. I have indicated that the highest three things are first the 'imperceptible' (कारणवस्तु), secondly the thing that by way of a beginning in actual manifestation appears to have brought forth and pervaded everything subtile (सूक्ष्म) including the primal elements Akasa, Vayu, Tejas, Ap and Prithvi, and thirdly the thing that manifests itself through the secondary or gross (स्थूल) elements that go by the same names owing to the preponderance of this element or that. All other things are but lower manifestations in more limited aspects of this third thing. If you want to realise for instance the All-pervading Principle of the universe, you must make your concentration centre round some of the lofty universalising qualities described in the Shastras as of the All-pervading Spiritual Entity, the Great Lord of all Sookshma existence, if you are able to do so; if you are not, you must catch hold of even some grosser and more limited manifestations of this Great Pervader. I mention this to show that, as long as you retain the perceptiveness in yourself, you cannot have any object for your concentration which is free from the primal elements. In other words, if you think of or perceive any manifestation, it must be only in terms of Akasa, Vayu, Tejas, Ap or Prithvi, *i. e.*, the manifestation will make itself perceived in any or all of these respective forms:—Sound, Touch, Vision, Taste, and Smell. Suppose I sit down to contemplate on the Great Lord who pervades the five primal elements of the universe. If I stick to his Sound attribute I can realise him by concentrating on the best sound that can help me to realise him. Such sounds are provided in the Shastras in the shape of Mantras like Ashtakshari and Dwadashakshari. If I stick to his Touch attribute I can realise him by concentrating on the best form of touch that I can conceive of — the soft touch of a child's body for instance. If I stick to his Vision attribute I can realise him by concentrating on the most beautiful form described in the Shastra as capable of helping me to realise him. Again, if the Taste aspect appeals to me most, I can conceive of him as one holding in his hands, say, fresh sweet butter. I can realise him again if I stick to the best Smell that is competent to make me realise him. Such a smell is the smell of some pure wild forest flowers. But, I need not say that it is only a very few aspirants that can realise the Great Lord by concentrating singly on any one of these forms. To most of us who are the slaves of all our senses equally, it will be impossible to concentrate on the Sound aspect without investing even that aspect with a Visual form or on the Visual aspect without the Touch form and so on. The result is that the Shastras, knowing as they do our weaknesses and our capacities, prescribe for us a composite sensuous form which combines in it all these aspects. One of the most usual forms so prescribed for the realisation of the Lord is that of a tender little boy beautiful to look at, holding fresh sweet butter in his hand, with a garland of wild forest flowers and lisping sweet music. It will now be clear also that, even though the Deity sought to be realised by various aspirants may be the same, the particular aspect of that Deity that may be best fitted for each aspirant will have to vary according to his particular qualifications and tendencies. That is why the Shastras have had to prescribe so many several forms or aspects even for the same Deity. To one therefore who believes in the Shastras all forms or aspects will be equally sacred, and he will not attempt to confuse any of them with any other, for he knows that each form *as* it is prescribed is perfect in all its details and that if he should attempt to modify or tamper with such details he will be destroying the competency of that form to help him or another to a realisation of the Deity manifesting himself in that form.

DEVAS NOT MYTHICAL.

17. Before I close this part of the subject, it may be necessary to mention a word of caution. Though I have considered in the forgoing pages the higher things and Deities in a progressive scale up to the highest Prakriti and Eshwara, all in a theoritical way, I must mention that these are not mythical entities or more theoritical conceptions but are actual facts. As fire is a fact as much as is a burning flame, so are the Supreme Devas and the lesser Devas all actual facts for us, as real as ourselves, also as phenomenal as ourselves.

SUMMARY.

18. The sum and substance of what I have been saying throughout this part may be mentioned briefly as follows:—Each thing in the universe derives its power to produce knowledge or enjoyment from a higher thing which is inherent in and transcends that particular thing and every other similar thing. That higher thing again is but a limited aspect of a still higher thing and so on. The highest thing that we can conceive of must transcend the five senses and therefore be imperceptible. The method by which we can realise the oneness of any particular thing with the next higher thing or even with the highest thing is to forcibly look upon the particular thing itself as the higher thing until the limitation which invests it with the particularity disappears altogether from your cognition and you realise in actual experience the higher thing untrammelled by any sort of limitation. By following this method you can reach a stage at which whenever you see, you will see only the highest thing, whenever you hear, you will hear only that thing, whenever you touch, you will touch only that thing and so on. The universe will beperceived and enjoyed by you as if it were filled to overflowing only with that

Supreme Thing (call it "Thing" or "Being" as you will) and had no room for any other. Such will be the actual realisation of a true Bhakta. He will cognise the Highest Being everywhere and always. He will enjoy the Highest Being everywhere and always. The Highest Being will be an eternal and omnipresent object of his cognition and enjoyment. His will be the true bliss and true knowledge. To such a stage can the second step take us. But the Vedanta is not content with even that stage of unlimited knowledge and bliss, but has two more steps for the ardent aspirant. We shall next consider the further two steps in order.

# A Short Story.

## The Finger of God.

By T V. S. Shastri.

Martial law was being ushered in. The Magistrate was an Indian—that is an Indian by birth and in colour. But his sympathies were totally foreign. Years of patriots' efforts has had no effect on him. The reason for it was, chiefly his only son's future prospects and his own unwillingness or incapacity to do without any luxuries he had accustomed himself to.

His life was centred in his son. Like every fond parent he made too much of him. He brought him up very carefully—that is according to his lights. The future I. C. S. officer was repeatedly told not to spoil himself by moving with the common crowd of his fellow-countrymen. His future was frequently being dinned into his years and he was reared as artificially as a hot house plant. But———

* * * *

The arrest of popular leaders, whose unselfishness had attached them to the public at large, had collected a crowd. The market place was full of men, most of whom were doing nothing but whisper to each other, news already known to all. Years of foreign rule had reduced them to a condition wherein they could do nothing but collect in crowds and whisper in protest, whenever any unusually unjust act was committed.

The Magistrate saw his opportunity. He had visions of being patted on the back by his paternal government. He gloried on the titles that would be conferred on him and the extra luxuries that he would enjoy when he got his well-merited promotion. He went to the commanding officer.

The Commanding Officer was leading a discontented existence. While the whole world was humming with War and boasting of its achievements, he had to lie low in a dull hole maintaining peace. He gave out his mind wholly. "If there be any shooting on take me, otherwise take the police force and leave me alone" he said. "Yes, come and shoot" said the Magistrate and "unless you shoot they would go on like this in spite of warnings." "And the Empire would be in danger" chuckled the Commanding Officer as he issued the necessary orders.

"May I warn them to disperse" mumbled the Magistrate's clerk.

* It will be made out when studying the Fourth Step that the Supreme Thing and the Supreme Person or Being are in truth one and the same.

"No. They had already been warned. Why did they collect here?" the Magistrate snapped. His dreams were not to be shattered by the qualms of a sneaky clerk.

"There may be many there who do not know what the matter is" persisted the poor clerk.

"They ought to know. No fault of mine if they don't. Look at them staring at us like mad bulls with wide open eyes."

"They are probably wondering—"

"May I shoot" cried the commanding officer. 'Yes' replied the Magistrate and let his imagination dance to the music of the muskets. Only a few rounds were fired. The crowd was after all an unarmed Indian crowd and there were many exits from the place. It was not Jallianwalla. The Magistrate went with the Commanding Officer each complimenting the other on his promptness and devotion to the Empire.

The Magistrate at last returned home accompanied by an escort. On his doorstep a small crowd had collected and the clerk was conspicuous among them.

'What is this crowd here for' demanded the Magistrate imperiously and he cleared his throat for an oration justifying his action.

'Nothing. We brought *it* here just now' replied the meek clerk pointing to a dead body laid on the threshold.

'Why do you bring *it* here' cried the Magistrate 'I can't give life to the dead' he laughed.

"No, but where else to take *It* your Honour" said the clerk. "He went there along with the crowd and there it seems he was the first to fall and the crowd had dispersed leaving *It* there" and he flashed the light on the face of the body.

" My son, My only son, Oh God " and the Magistrate fell crashing on the body of his only son—the future I. C. S.

# Miscellaneous.

## The Resurgence of Asia.

Asia, the cradle of ancient civilisation, the mother of all that was glorious, noble and great in the Past, is beginning to rise again from that state of stupor which the cruel hand of Time thrust upon her. The three types of ancient civilisation which Asia can boast of, centre round the three countries—Persia, China and India. Of these Persia and India belong to one family, the Caucasian, while China belongs to a different one—the Mongolian. But the civilisation of either dates back to a very remote past, to ages when Europe was engulfed in deep darkness, America was unknown, Africa was unexplored, the only two other rays that shone were those of ancient Egypt and of ancient Babylon. Later on Europe had her days of Greece and Rome, whose vestiges she now follows. The early greatness of Asia is now only a matter of history, even of that we have very little record, though we have many things to bear testimony to our facts. With that ancient lore in her lap China has slept for centuries, and it was the other day that under the bold and ingenious leadership of Sunyat Sen she woke up, but she still feels the stupor, and if presently her awakening is not complete, she may any day fall into the hands of Japan or what is worse, into the clasp of any European Power or a group of Powers. Japan, the brightest and the boldest star in the far East, of whose ancient civilisation, we know very little, and

whose recognition as a Power only dates back to the Russo-Japanese war of 1904, stands in the forefront of modern civilisation only for half a century. She belongs to the same family as China—the Mongolian—but she imbibed very little of the spirit of the early civilisation of her neighbour. She models herself solely after the European fashion, and though Japan is an Asiatic Power, her culture and her civilisation are akin more to Europe than to any other country of Asiatic Origin. But we need not mind all these things; the spirit has dawned in Japan, and to Japan, we turn our eyes, not as the dominator of the subject peoples of Asia, but as the rebuilder of the future of the Eastern continent on a stabler basis than the past, and upon the ashes of these countries. Japan, whom many look as the resurger of new Asia, the herald of the spirit of freedom in the East, expects to rebuild an Empire. In spite of the material greatness of Japan her possibility to take up the leading place in the future of Asiatic civilisation is remote, she looks more to the outside than inside, she has very little of that spiritual greatness, which alone can make a nation great, and from the trend of events in that far off land, we presume she will ere long fall a prey to that spirit of Bolshevism, which now dominates central and Eastern Europe. Persia once a glorious and prosperous country which has felt for centuries the burden of the autocratic suzerainty, was struggling for the last few years to gain perfect freedom; having thrown off the thraldom of her own king, she has now turned her eyes to free herself of all foreign control, but Persia we cannot expect to give the lead to Asia.

The burden of the task therefore falls upon India,—that India whose civilisation goes back to the days of the Vedas and the Upanishads, to the early days of the Rishis, whose hymns in the sacred books of the Hindus now resound all over the world. To the outside world India is dead, but to one who can feel the pulse she is alive, and full of vitality. Her past greatness demand her future greatness also. India had her past, India has her present and India has her future, but her future is not for the outer Empire but for the inner Svarajya. The future of the whole world lies in the resurgence of Asia, and for this resurgence India rises to-day. The spirit of Asia has awakened but without the spiritual awakening of India, the resurgence of Asia cannot be complete. Asia could be great, not through the combined powers of the Far East—China and Japan, nor through the material awakening of Persia, but through the spiritual regeneration of India. India—it is her spirituality, her tapasya, her jnanam that must make us free and great. China is no doubt awakening, but she follows more in the wake of Japan, and there also we can expect only a material regeneration like that of Japan. But the material food the world has enough, the material regeneration has been more than perfect in America, in Europe, and Africa and Asia are following the same line. It is for India that is reserved the new lead, the lead of her spirituality. The French Revolution infuses into Europe the new spirit of freedom, and it was only after the fall of Napolean Bonaparte, that Europe sought to re-organise the different countries on the lines brought along by the French Revolution. Autocracy was banished, and democracy took the place, but new development soon arose. The form of democracy which Europe obtained could not satisfy her peoples, and ere long socialism, anarchism, and syndicalism found their way into Europe in order to find that inner spirit of freedom, but in vain. Europe torn asunder and re-organised after the great war cannot satisfy herself with what she has obtained. The new movement that of Bolshevism, which has got the entire hold of Russia, has got possession of several other peoples and although no bloody revolution marks the change in the several countries, a spirit of unrest is reigning all through. In England there is the labour movement, threatening to assume the form of Bolshevism if the Government does not acquiesce in their demands. But Bolshevism even cannot satisfy the dissatisfied nature of the world, free though they be from the outside point of view, the spirit of inner freedom is wanting everywhere. Russia has sought to find the solution in her Communism; neither in Lenin or in Trotsky we find the deep insight of spirituality which alone can save the tottering Empires of the world. A spirit of anarchism is raging all over Europe, and even though the Communism of Russia pacifies that spirit, it will only have a temporary effect upon the mind of the peoples of the world. In the communism of Russia, we fail to find the brotherhood, which alone make possible the liberty or the equality, for which everybody of the world is hankering. Nowhere among the democratic nation of the world, this spirit of brotherhood really exists, without which liberty or equality is not possible.

India expects to find that solution, but not through the bloody struggles. No doubt there are some among the Indians who for the influence of the European education, cannot altogether reject the European Bolshevism or the British Democracy which they think will assure us the salvation. But our view is different, we have keenly observed the failure of Autocracy, we have keenly observed the failure of Democracy, we foresee also the failure of the European Bolshevism, unless a new spirit altogether transforms the movement. In India also the struggle of non-co-operation has brought in a new dawn—it is the work of Time-Spirit the highest which tends to break up everything existing, in order only to prepare the ground for a new and greater construction. Non-co-operation no doubt will lead India a great way in advance but it cannot assure us the final victory—the pioneers and the captain of the movement are no doubt Indians in thought but in practice and actuality they are imbibing the spirit of Europe. Mahatma Gandhi and Mr. Das have indeed wrought out miraculous changes in India, but unless they become wholly divinised, and lead the movement from the pure spiritual point of view, non-co-operation even will not bring that salvation which the whole world hankers after. India will give that salvation in a different way. The mentality of the whole nation needs be transformed, not by institutions and reforms, but by culture alone, the inner yoga. This alone can give us the brotherhood which the world seeks since the French Revolution. Our leaders and our great men need that spiritual sadhana which alone can solve the problem. This will ensure us the brotherhood, spirituality alone will give us the force to work, to find out our economic solution. When India gains that stage, the resurgence of Asia would be complete, the world would get a new divine light.

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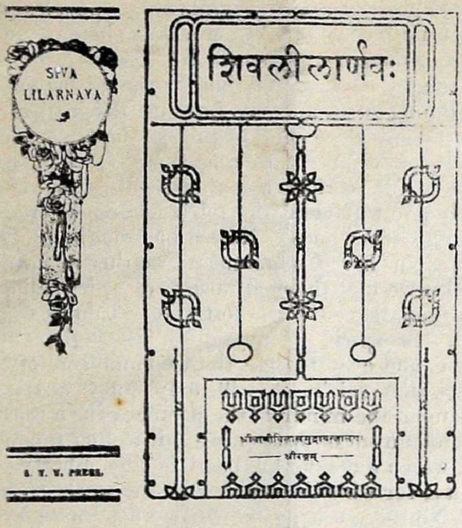


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